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sun and the moon travel from west to east, they being the same orbs, however, which illumine our world. 772

The sun and the moon, pa"ta and pō pa"ta, are two men whose eyes are their source of light. Formerly they both gave the same amount of illumination, but owing to this fact night was, in ancient times, as bright as day, and the inhabitants of the earth were able to hunt at all hours. They thus menaced the existence of all animal life, a fact which, when the Creator saw it, caused him to alter conditions by covering up one of moon's eyes, so that now the moon gives only half as much light as the sun. 772 821

Near the eastern margin of our world there is a large hole through which the sun comes up from the underworld in the morning. He then walks up a trail in the sky, shedding as he goes the light of day upon the earth. By some this is referred to as "walking up the big mountain of the sky." As elsewhere noted, it is supposed that at this eastern margin of the world there lives a race of pigmies called pa'ta'mbele, whose diminutive size is due to the great heat of the sun, which is so near them as it emerges from the lower world.

At the zenith there is a chair in which the sun takes a brief rest at noon. Here he eats a small lunch consisting of cornmeal mush and boiled grouse-eggs, after which he continues along the trail down the western slope of the sky until evening, when he reaches another opening near the western margin of the earth through which he disappears into the underworld to furnish it with light. His only companion during these endless journeys is a white dog. He himself is dressed in pure white, his

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772 clothing being made after the fashion of the shirt and trunks commonly worn by Cayapa men.

821 The moon travels the same trail and in exactly the same manner as does the sun, stopping at the zenith to rest and eat. He is in every way the equal of the sun, except that he is unable to give so much light and is entirely alone, not even having a dog as a companion. His clothing also is pure white and is the same as that of the sun. Being in ordinary human form, neither the sun nor the moon is able to fly, but they keep up their journeys along this endless trail year in and year out with no halt save those short stops at the zeniths of our world and the underworld.

821 No accounts of eclipses of either the sun or the moon could be obtained, and no theories concerning the phases of the moon were advanced. In fact, other than the foregoing meager mythical account of the sun and the moon, no information whatsoever was obtainable from the Cayapa respecting either of these celestial bodies. Furthermore, no particular information was obtainable in regard to any of the individual stars or any of the constellations. The almost total absence of star-lore and of acquaintance with the heavenly bodies may possibly be accounted for by the fact, already noted in referring to the climate of the region, that the sky is almost continuously overcast, the clouds hiding from view almost constantly all the heavenly bodies. To be sure the Cayapa formerly lived in the interior where these conditions do not prevail to such an extent, but they have lived in their present environment for several generations and have had ample time to lose much of any system of star-lore that they may have possessed originally.

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Spirits

776 In addition to human beings and other animate creatures, the world is peopled by a myriad of spirits of many kinds. As has been already indicated, these spirits live in or upon mountains, at certain places in streams, in stones, in fragments of ancient pottery, and in every sort of object of unusual form. Many are benevolent spirits, while others are always malevolent, and still others may be both malevolent or benevolent as occasion demands. Some classes of spirits are entirely male, others entirely female, while in still others are found men, women, and children, and full family relations. Some are giants, some dwarfs, and many are of ordinary human size. Most are in human form, though the bodies of some are deformed or are lacking some particular parts or organs. Many of these spirits dress as do the Cayapa, though others have special forms of dress, and still others no dress at all. Spirits are of various colors also, though the greater number are of the same color as well as of the same bodily form as the Cayapa. In large measure they move about only at night.

Thunder

776 One of the most important of the spirits recognized
•821 by the Cayapa is Thunder, kū'ĭdya. According to some informants the Thunders are two, a male and a female; they somewhat exceed in size the average spirits, and have light-blue bodies covered with coarse hair somewhat like hog-bristles. The thunder spirits wear no clothing

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and do not paint their bodies; they have large blue wings with which they fly from place to place, and the flapping of which causes the detonation we call thunder. They have no special abode, but frequent certain places more than others: especially do they frequent a particular high hill far up the Rio Cayapas. 776 821

Other informants differ in some particulars in their description of Thunder. By them it is said that he has no wings and does not fly, but that he and his wife sit constantly on top of a large tree on a high hill far away in the mountains. They are giants, with very massive backs, and are very strong. They have very long finger-nails, which are hard like rocks; these they shed from time to time and when found they are much prized by shamans for curing disease. Instead of having bluish bodies covered with bristles, the Thunders wear the ordinary attire of the Cayapa, but of a blue color. In addition they both wear blue caps, and both have long hair on their arms. When in a bad temper, Thunder talks loudly and growls, thus making the thundering noise. His bad disposition is especially manifest in the rainy season, while at other periods he is mild-tempered, growling only occasionally. Thunder's wife never has anything to say. It is said that up to about a generation ago the Thunders lived toward the lower course of the Rio Cayapas, but that in recent years they moved into a very remote part of the mountains and that thunder is consequently less frequently heard now in the Cayapa country. [755]

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LIGHTNING

776 •821 [177] Lightning, kū'ĭdya pĭdya, which almost all peoples seem to recognize in one way or another as directly connected with thunder, is attributed by the Cayapa to the sword-like weapon carried by the Thunder spirit. As they describe this weapon at the present time, it is obvious that modern ideas have intruded, although it seems probable that the concept of lightning coming from an implement carried by the Thunder being is aboriginal. The sword is said to be of steel and to be carried in a scabbard; it is highly polished, so that when it is unsheathed the glint of the sunlight upon it is like the reflection from a mirror. It is maintained by some that Thunder strikes and kills people with this sword, or at any rate with the glint of light from it.

It is said that in the dry season Thunder is quite contented and lives at peace with the world. In the rainy season, however, he becomes restless and very much discontented with human beings and with conditions generally, and it is then that, according to the first informant mentioned, he flies from place to place through the clouds, flapping his wings and making an uproarious noise, swinging his sword and causing the flashes of lightning. In due time, however, his wrath subsides and he becomes weary, and during the remainder of the year he grows restless only occasionally, with the result that thunderstorms rarely occur and lightning is seldom seen.

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the spirits themselves never eat any of the material part of the great quantities of food which they appropriate and cook; consequently this food is fed to their pets. The food is thrown to them upon the floor, as we might feed an animal, but all food offered to human beings who are guests in the cave is served upon coiled serpents. 176

While the bū′tcūlya live primarily on the earth, they are able to ascend into the upper world by means of the rainbow (bū′tcūlya ciñgūtiñatū) to visit Thunder. The object of this visit is purely a friendly one, since the bū′′tcūlya are not servants of Thunder and neither do favors for nor receive favors from him. [821]

INDIOS BRAVOS

A class of beings which seems to be partly mythical and partly to have a basis in fact are the Indios Bravos, or he ūya′la. As was mentioned in speaking of the history of the Cayapa, it is claimed by them that their occupancy of the country adjacent to the Rio Cayapas dates only from comparatively recent historic times, and that formerly there lived upon the river the Indios Bravos, a people who subsisted, partly at least, on raw human flesh. In other respects these people were much like the Cayapa themselves. They lived in isolated family groups and had no villages; they were a little taller than the Cayapa, but of the same general appearance and color; their clothing, however, consisted of a short skirt of black cloth, which was the dress of both men and women; they used no paint on their faces or bodies; their most striking physical feature was their very large eye 176 173